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Social Education—An Editorial

.. Page one

Road Menders and Road Builders

John A. McAfee

.. Page four

Women, War and Peace

A letter to the Editor

.. Page nine

Tobacco and Alcohol

Raymond M. Selle

.. Page thirteen

**Is the Church Losing Her "Love
for Souls"?**

Lynn Townsend White

.. Page nineteen

**How Did American Prohibition
Affect Other Countries?**

R. Hercod

.. Page twenty-three

MARCH

1935

SOCIAL PROGRESS

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Social Education

THERE was a time when Christian people thought that if one was to be a very good Christian it was necessary to live alone. Very devout people lived alone in caves or up a pole. The original pole-sitter was an ecclesiastic. He sat alone on his pole with God and himself so that he could be certain that he would always be in good company and never be contaminated by association with people who were not so good as he.

Thank God that travesty of the Gospel has practically disappeared. Now we know that no one can be a Christian alone. The heart of the Gospel is social. It is the good news of a friendly God, who seeks fellowship with his children and who seeks to promote Christian fellowship among all mankind. One can be a Christian only in fellowship with Jesus and with his fellows. The only way in which one can be good to Jesus is to be good to his fellow men.

We are such natural born bargain hunters that we seek to drive profitable religious bargains. We grow quite enthusiastic over the fact that the Gospel is free and that "Jesus paid it all." The privileges of the Gospel are very gratefully accepted. However, we are not prone to exhibit the same enthusiasm about the demands of the Gospel and the responsibilities of Christian living.

Yet, in spite of all temptations and obstacles, the Church makes

progress in her understanding of the Gospel and in her desire to be actually and practically more Christian. Sometimes we smile and sometimes we are shocked by the lack of understanding on the part of our ecclesiastical ancestors and now in the present world crisis we are shocked by our own lack of understanding and at the appalling impotence of the Church.

This is a challenge to all devout Christians to search their own souls to see if they are really dominated by the Christ; to search their own manner of life to see if it is vitally Christian; to face the need of the world and to give themselves to a new crusade to promote the cause of Christian Brotherhood. The teaching of Jesus is timeless. Every age finds in the Gospel the solutions for the problems of that age. Our ecclesiastical forefathers found in the Gospel the seeds of civil and religious liberty. We Christian teachers must find, for the need of to-day, the seeds of economic liberty. God pity the world and God pity the Church of Christ if she loses her compassion for the poor. When Jesus said, "Thou shalt love the Lord thy God with all thy mind," He was talking to the Christian business men of to-day. How can a business man love God with all of his mind? Only by dedicating his intellectual business ability to finding the causes of our present poverty and in finding permanent cures. Political opportunism coupled to pure materialistic relief may intensify rather than cure the ills of to-day. Only great intellectual power, coupled to social passion driven by spiritual dynamics will be efficient in producing permanent improvement.

This is no day for the Church to be indulging in wholesale denunciations but a day for ecclesiastical penitence and sympathetic coöperation with the great souls who are seeking economic liberty for all of God's children. This is a great day for Christian promotion of peace. The horrors of war grow upon us. The next war will be more horrible than the past. If the meat packers of our country were to kill the animals as the finest youth of the world are killed on the battlefield, there would be engendered such a gasping revulsion and such an overwhelming protest that there would be no repetition. May God give to the Christian Church such a vision of the glories of brotherhood and of the hell of a battlefield that she will go forth with all the intellectual and spiritual power that she possesses to learn of the causes, to divine the cures, to build the machinery and will for peace, and be in spirit and in fact the supreme peacemakers of the world. There will never be peace on earth until the mind of the world is dis-

armed and that will be done only by intelligent, Christian teaching and living.

Christian social education in connection with the liquor traffic is most imperative. The flood gates have been opened and the deluge is here. External restrictions have been greatly weakened—internal resources must be enriched. The Church will be recreant if she does not take steps to provide a superior education. The scientific facts are available. This is no day for sentimental sob-sister lucubrations but for clear, concise, scientific instruction. Mere academic facts are not enough. There must be a revitalized program to create Christian attitudes, personal, social, and civic. The challenge to the Church is to produce a new generation that will not bow down to beer personally, and as Christian citizens will not be willing to perpetuate a government that seeks to perpetuate the supreme antisocial business of the day for revenue. The challenge is here to develop a nation that is unwilling to have a Christmas wreath in the window of a saloon or the flag of our country float over a brewery or distillery.—J. A. S.

Why Education for Peace?

The need for a sounder program of peace education becomes apparent as we consider the following:

Christian thinking people need to know the facts regarding war and the agencies of peace. They need a clear understanding of the social, economic and political situations that strengthen or weaken the probability of peace.

They need to develop a basic philosophy in regard to war and peace, including the Christian's relationship to them and his conception of patriotism and nationalism.

They need the experience of expressing their convictions on these issues, and the opportunity of making choices, both as to personal behavior and as to social policies.

They need the practice of lifting these convictions to the religious level, through worship and the ministries of the church.

They need personal participation in movements and tasks that look toward international goodwill and a lessening of the likelihood of war.—From *"A Message to the Churches from the National Conference on the Churches and World Peace."*

Road Menders and Road Builders

BY JOHN A. McAFEE*

WHEN the British statesman, Ramsay MacDonald, visited the United States a few years ago he recommended a little book published first in 1902. The book, "The Roadmender," by a brilliant English nurse writing under the pseudonym of Michael Fairless, was re-issued and has been very widely read. It is an exquisite essay on contentment. The Roadmender is a man of culture, education, and ability—content to spend his days in his humble task. His tastes are simple, his desires few, so he finds supreme peace in "hammering his 'eart out for a bit o' bread and a pipe of 'baccy once a week." His deep satisfaction is in making a smoother road over which the feet of men may pass. All who have read that essay must have been profoundly impressed by the simplicity and beauty, and withal the value, of the life of the Roadmender.

Yet, somehow, perhaps due to the natural perversity of my disposition, the essay left me singularly unsatisfied. Road Menders we must have, those who are content to spend their lives in patching the paths of life that others may travel more swiftly, safely and comfortably. Such make an invaluable contribution to the common good. I should not minimize the importance of this. But it is not enough. Road Menders we must have; but we must have Road Builders as well. To high heaven the cry goes up for men and women of prophetic vision, of courage and conviction, who will not be forever satisfied to gather out the stones and repair the old highways, but who will lay out new roads for the feet of men to travel, roads that shall bring us more surely toward the goal. It was to the Road Builders that the prophet Isaiah cried out: "Prepare ye the way of the Lord, make straight in the desert a highway for our God."

In Church and in State we have a plethora of Road Menders and a paucity of Road Builders. Not only that, we are ever wont to look to the menders rather than to the builders. In Church, the

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mender is the priest, the builder the prophet. In the State the mender is the politician, the builder the statesman. "Still at the prophet's feet the nations sit."

To be sure, when a civilization is off the road wallowing in the morass, you have done something when you have gotten it back onto the highway. If in the road there are rocks or pitfalls, you have served when you have removed them. But, after all, if the road but leads in a vicious circle back to the old bog, you have not greatly helped mankind by merely setting it once again on the road or by making the road easier or safer to travel. There is little joy, and less virtue, in travelling in a circle, even over a smooth road, not even if the circle is ever widening. In both Church and State the cry is for men of vision and strength to lay out for us new roads, roads over which God may lead us on.

I suggest four roads in the construction of which we should all have a share. There are many others but these will serve to illustrate. The church and the Christian cannot rest content until these are builded.

1. There must be the road to *an intelligent world*. Let us not quibble over the use of that word. If you insist that intelligence is a native capacity and cannot be effected by education, then just substitute some other word. I use it here in the popular sense. We need, and God needs, a more intelligent America.

We, as Americans, should thank God for the consecrated men and women who are giving of themselves in the teaching of our children. I do not know of a group of men and women more fully equipped and thoroughly consecrated than those who are the teachers and administrators of our great public school system. We dare not, by ballot or otherwise, handicap them in the splendid work they are doing. Even though we may personally feel that there has been unjustifiable extravagance in school buildings and equipment, let us not be niggardly in our support.

Our literacy is high. Most of our people can read and write. It does not follow that we are all intelligent. If we think we are intelligent as a people we have only to remember the stuff that political campaign managers put out. They know what will appeal to the people, the "deer peepul" whom inwardly they despise while outwardly they praise. If one were forced to judge the mentality of American people by campaign speeches—not all

speeches, of course—well, there would just not be enough to judge. One of the humorists describes America as “A land which shouts about its splendid school system and finds by a poll of the pupils the three most popular American characters are Mae West, Betty Boop and Mickey Mouse.”

Here, then, is the first road, to an intelligent world. Can the present roads ever be patched to lead us there? We need a new road.

2. The second road is to *a hungerless world*. Let us, as Christians, not allow ourselves ever to lose sight of the fact that there is something not alone stupid and wrong, but manifestly wicked, about a world in which there is food and men willing to work for it who must go hungry.

To jibe at a leader who insists that poverty must be abolished is plain stupid, if it is not worse. Of course, poverty must be abolished. It will not be done today, or tomorrow, or the next day, but it must be done. If the present roads we are travelling will never reach the goal, and personally I do not think they will, then the road builders must lay out for us new roads. From time immemorial we have travelled the road which led, in the olden days to famine, in these latter days to depression. We need not, we must not, travel it forever. Toward a hungerless world the road must be builded.

3. There is the road to *a sober world*. We thought we knew the way to build this road, but we have had to go back and begin anew. We need all the wisdom and the courage we can muster. Since Noah lay in a drunken stupor men have fought this thing. There is, and there will be, no respite. At least, not in our day. A skirmish has been lost; the battle lies before us.

Profiting by all of the mistakes of the past we must build the road toward a sober world. We dare not be discouraged because one road proved to lead in a circle.

4. There must be the road to *a warless world*. In times gone by countless millions have laid down their lives trying to build this road. They were working in the wrong direction. With their spirit, but with greater experience and wisdom, we must carry on. We should give all honor to the men who fought and fell. We must not forget that they fought and fell in a futile task. The road cannot be constructed as they thought it could. Some of us

left our peaceful pursuits to make war to end war. War can never lead to anything but an Armistice, a cessation of hostilities while nations gather strength for the next conflict.

Today men are busy day and night building the road to war. The thing that makes their efforts so sinister is that so many of them are absolutely conscientious about it. Next to the members of the war machine one of the most dangerous forces on the horizon today, in my humble judgment, is the selfish soldier block. All are agreed that casualties of war should be cared for. The demands of ex-soldiers for all manner of concessions and gratuities, just because they once wore the uniform, is disgusting and foreboding. I speak as one who would personally profit from it, for I one time wore the uniform. To make capital out of patriotism is despicable. Even worse than the attitude of some of the boys is the craven cowardice of some officeholders who tremble and cringe and bow every time the organized veterans crack the whip.

Toward a warless world the road must be built. Just how it is to be done we may not know, but we know that it cannot be done by war or preparation for war.

Consider for a moment the spirit of the road builder. What are the necessary qualifications of the one who would be not only a road mender but a road builder?

In his heart there must be conviction—that which holds him and from which he cannot escape. He must be a convict of the idea. He must believe with all his heart and soul and mind that in God's good time there will be an intelligent world, a hungerless world, a sober world, a warless world. He must believe that the road can be built which will lead thereto. Nothing can daunt or discourage him. He must "specialize on the wholly impossible, doing the things that no man can do." Of Washington it was said that "When he won a battle, he never lost his head; and when he lost a battle he never lost heart."

The road builder must know how to operate with others—to cooperate. No man, not even the President of the United States, can build the road alone. Nor can it be done in the exact way that any man would do it. It must be a cooperative enterprise. That the roads suggested should be builded we could all no doubt agree. We could not get together on the way in which it should be done. Here is one thing you can put down as quite certain, that

it cannot be done just as you would have it done. We must learn to work with other people. The task is too big for any man, or any party, or any nation, or any generation.

In great issues men often act as spoiled children. They make principles out of prejudices. They will not play unless the game is as they would have it. So it is they hurt the very cause they would help.

The road builder must have consecration. Conviction, cooperation and consecration, and the greatest of these is consecration.

It would be a great thing if every leader of men could catch something of the spirit of one of the great leaders of Israel. The people had done wrong and Moses prayed. The record is: "And Moses returned unto the Lord, and said, Oh this people have sinned a great sin, and have made them gods of gold. Yet, now, if thou wilt forgive them their sin—: and if not, blot me, I pray Thee, out of the book which Thou hast written." Here is the heart of a true patriot and a true prophet.

The road builder's task is a lonely task. He must have the vision to see where others remain blind. He must expect the sneers and jeers of his fellows. There must be a setting aside of self to this high endeavor. The great French theologian, Sabatier, expressed the spirit of the true road builder when, in the closing words of his "Philosophy of Religion," he wrote: "I think I have caught glimpses of a steep and narrow path that leads to wide and shining tablelands above. Indeed I have ascended in the footsteps of some others, and I signal in my turn to younger, braver pioneers who, in course of time, will make a broader, safer road, along which all the caravan may pass."

The Cause and Cure of War

The Conference on the Cause and Cure of War, held in Washington, January 22 to 25, 1935, was an experience which those who attended will not soon forget. On the following pages, an unofficial observer, in the person of Mrs. James M. Howard, a member of the Presbyterian Board of Christian Education, writes her impressions of that memorable occasion and its implications for peace education in the Churches.

Women, War, and Peace

(A Letter to the Editor)

DEAR MR. EDITOR.

“**A** THOUSAND women can't be wrong!” This comment was made one day in January in the coffee-room of the Hotel Washington by a gentleman (you will realize that he was a very intelligent gentleman!) who had asked the meaning of the sudden migration of women to the nation's capital, each labelled “Conference—Cause and Cure of War.” He was told that these women—about a thousand in number—were seeking ways to rid the world of war. “A thousand women can't be wrong!” he said.

You should know, Mr. Editor, that this Conference on the Cause and Cure of War is an annual clearing-house for peace problems and a power-house for peace programs for eleven women's organizations, and that it challenges the thinking of a host of women who long to be useful in the difficult enterprise of promoting permanent peace. They can't be wrong!

If the gentleman who came to such a praiseworthy conclusion had sat through the conference as an unofficial observer, he would have discovered that not only are these women right, but that they mean business. They wasted no time. They asked practical questions. They worked out a varied and lively program with a group of fearless and clear-headed speakers.

The most significant impression left by the conference was a note of optimism. Only one out of a score of brilliant speakers refused to gather hope out of the breathing-space which the world is now enjoying. It may be, Mr. Editor, that an optimist in this area might be defined, in terms once used by “Billy” Phelps, as a man who, in falling from a twentieth-story window, says as he passes the tenth floor, “Well—all right so far!” In the main the speakers took heart over the fact that 1934, a year of crises, had slipped into eternity without a roll of drums on some European boundary line that would have plunged the world into chaos. Several speakers felt that in 1934 the world had begun to move up

in the direction of more rational international relations—evidenced by Russia's entrance into the League, by the orderly outcome of the Saar problem, by the continued development of the idea of regional pacts as a necessary factor in peace machinery. There was a feeling that 1934 had seen steady steps on the part of the United States toward a closer relationship with the League. Some argued that our joining the International Labor Office broke the resistance of the United States to the League—though nobody could explain how it happened, “unless,” said Stephen P. Duggan, “the senate was asleep!” Some pronounced as one of the most significant steps ever taken by our government in the field of international relations the proposal of the Draft Convention for the control of the traffic in arms. All agreed—perhaps prematurely!—that the debate over the World Court, which was then at its height, was a wholesome indication that the United States is learning to take seriously the question of its relation to collective machinery for peace.

Not that these speakers were ostriches hiding their heads in the sand, Mr. Editor! The other side of the picture was frequently shown. 1934 also saw withdrawals from the League, the renunciation of the Naval Treaty by Japan, growing rivalry in the Pacific between the United States and Japan, the failure of the London economic conference, the expansion of economic nationalism, a growing belief in militarism and the dictatorship principle. The conference was reminded that behind the temporarily optimistic scene stand certain facts which carry dark threats. Germany, Italy, and Japan are still handicapped by the crowding of vast populations into narrow areas, with raw materials inadequate to support national industrial life, and still believe themselves between the devil and the deep sea of expansion or suffocation. In Europe the central rivalry between France and Germany, which the Peace Treaties sought to settle, is still flourishing—and other European rivalries, important as they are per se, are even more important in their bearing upon this central struggle. In Asia there is no apparent weakening of Japan's policy of imperialism. In spite of conflict with popular opinion, the military is still in the saddle, and because of conflict with popular opinion, it is obliged to achieve fresh victories in order to save its face. In China even the Christian student group is turning militarist in

desperation. The continental stretch from Great Britain to Japan is becoming an armed camp with two chief antagonists which Walter Duranty calls the "haves" and the "have nots." The "haves" do not want war, for they have nothing to gain by it. The "have nots" are not completely ready for war, but are regarding neither protests, treaties, nor hardships in their speedy preparation for it.

A black sky! Yet for ten years travellers from Europe have said, "Next year the storm will break"—but every recent crisis has been met by the reasonableness of some leader or leaders in international conference. You may think "reasonableness" too generous a word—but is it not possible that leaders are beginning to weigh the "imponderables," such as the universal popular hatred of war and the general belief that "improved" methods of war may mean common ruin for both conqueror and conquered? These are deterrents which even the highly-militarized philosophy of the Nazi, the Fascist, and the Bolshevist must at least look at! Is it too much to believe that they helped to prevent widespread catastrophe at the time of the Nazi purging in June, and in July when Dollfuss was murdered, and again in October when Mr. Barthou and King Alexander were assassinated?

If 1934 compelled some leaders to stop and look at the chasm toward which the world has been hurrying, we may allow ourselves a margin of hope. Certainly last summer for the first time Great Britain and the U. S. S. R. both showed their purpose to support the status quo in Europe. Mr. Tolokonski, Consul General for the U. S. S. R., made it quite clear in his address to the women that his country regards peace with other nations as of primary importance—for the present at least. Walter Duranty calls Great Britain and Europe the two greatest powers in the eastern hemisphere. "Their leaders," he says, "now have a double opportunity: on the one hand, to announce to the "have nots" in unmistakable terms that their weight will be decisively thrown against any attempt at expansion by violent means; on the other, to make the "haves" understand that certain concessions are required in the interests of peace and justice. The spokesmen of Naziism and Fascism have repeatedly declared that they put their trust in force alone. It is logical, therefore, to suppose that certainty of opposition by a greatly superior force is the sole argument which

they will find convincing."*—It may be only a breathing-space, but it is at least that!

Another significant impression received from the conference was that the United States has left undone so much that we ought to have done! The sense of guilt which this judgment produced was too great to be offset even by such a compliment as was paid by the gracious Pierre de Lanux, of the Paris office of the League, when he declared that in no other country is the understanding of world affairs as complete today as in the United States. It was inevitable in such an atmosphere that the question, "What can we do?" should be asked at every turn of the program. In spite of our sins of omission, there seems to be plenty which the United States can do in this breathing-space toward lengthening and strengthening the period of peace. The time is short, said Wm. I. Stone of the Foreign Policy Association, and we must begin now to pay the price of peace in a wholesale revision of outworn institutions and policies that lead to war. We can announce in advance of any war, said Prof. Gideonse of the University of Chicago, that we are ready to give up our doctrine of neutral rights, that we will not make loans to nations at war, that we will make it illegal to buy bonds put out by any warring nation, that our government will not protect any trade with warring nations. (That was a magnificent address!) Senator Nye advocated "cleaning up our own back yard" by taking the profits out of war. He is leading the way vigorously—more power to him! Professor Poole of Princeton suggested that we strengthen our state department as an instrument of peace, not only in personnel, but by the addition of a planning division comparable to the army and navy staffs—all of which calls for an increase in the appropriation for this department, rather than the cut planned in the national budget for the next fiscal year. Together with setting our own house in order, Waldo Stevens declared that the United States should take the lead in establishing international commerce upon the essential needs of our own and other countries, and that we should take our place in the World Court and the League of Nations.

Have you noticed, Mr. Editor, that the question, "What can we

*"Europe—War or Peace?" World Affairs Pamphlet No. 7, Foreign Policy Association.

Tobacco and Alcohol

BY RAYMOND M. SELLE, PH.D.*

TIME, money and effort have been expended by secular and religious organizations in attempting to impress upon youthful minds the dire effects of the use of alcohol and tobacco. Forty-six of the forty-eight states have laws which require tax supported schools to teach the effects of alcohol and other narcotics on the human body. Arizona and Wyoming do not have such a law according to a *Digest of State Laws* published by the Department of Justice, Washington, D. C.

Experience testifies, however, that our program for moral education has not been entirely effective. Formal education has stressed the training of the intellect and with a fair degree of success; less has been accomplished along the line of moral guidance and practically no attempt has been made to develop emotional stability. It has been pointed out innumerable times that the users of tobacco, alcohol, etc., desire these substances for their narcotizing effect upon the body which brings about a feeling of well-being, of social ease, and a temporary escape from the realities of life. It would seem, therefore, highly desirable to develop within the individual an emotional stability such that he shall be able to adjust himself to the immediate situation without recourse to narcotics.

Several authorities have pointed out that we have failed in our attempt to teach morals because our methods have been psychologically wrong. They suggest that the precepts of moral living are "caught" and result largely from imitating and from experimenting. Character is not built by prohibitions and passive obedience, but by individual effort and achievement. In the Introduction to his book "The Meaning of Right and Wrong," Dr. R. C. Cabot makes this significant statement: "The effort to manage people by ordering them to do this, by forbidding them to do that, by exhorting them, by scolding them, by lamenting their sins, by begging them to exert their will-power, by telling

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them what they ought to do,—such effort is almost fruitless. A moment's mechanical obedience, a flash of emotional fervor or shame, is the only result we can expect."

Now, we must agree that in the past, much of the teaching of temperance has been highly flavored with emotionalism, often prejudiced, and frequently not supported by scientific evidence. The effectiveness of this instruction was vitiated when it became evident that the statements were not based upon facts. In an exceedingly interesting article in the *Christian Century* for March 7, 1934, entitled "Can Temperance Be Taught Honestly?" Ernest Thomas writes:

"We seek to form in young children a prejudice against alcoholic beverages, but unless that prejudice is reinforced by understanding and accurate information, the final reaction may be serious.

"We must rise to higher levels of intellectual and ethical integrity in the discussion of 'temperance,' if we are to win for spiritual life those who are now endangered by the incentives of alcoholic beverages."

It would seem wise, therefore, to pay considerable attention to what we teach regarding the effects of narcotics, and to remember that truth is truth regardless of our interpretation. The purpose of this article is to present in abbreviated form the scientific facts regarding the effects of the use of tobacco and alcohol in so far as we know them. Scientists are not so divided in their opinions as to the physiological effects of these narcotics as many would have us believe.

Is tobacco harmful? Although it has been pointed out that tobacco contains a number of toxic substances, it is now known that nicotine is primarily responsible for the physiological effects of tobacco. Without going into the details, experimental and clinical tests have shown that tobacco when smoked:

1. Increases the heart rate from 5 to 10 beats per minute,
2. Increases the blood pressure 10 to 20 millimeters of mercury, i.e., if the blood pressure is 120, following the smoking of a cigarette the pressure rises to 130 or 140 millimeters,
3. Frequently produces "smokers' asthma" due in part to paralysis of the respiratory center in the brain,
4. Decreases the appetite, in part by dulling the sense of taste,

in part by indirectly causing the liver to convert stored carbohydrates into blood sugar,

5. Increases the size of the adrenal glands,
6. Is definitely injurious to growing children,
7. Has not been shown to adversely influence the functions of the human reproductive system.

8. There is a marked recovery following the discontinuance of smoking and the symptoms usually disappear without leaving permanent effects. (Note: So far as the writer is aware no experimental data have been published regarding the return of the adrenal glands to normal size following the discontinuance of the use of tobacco.)

Tobacco is undoubtedly more harmful for some individuals than for others. The following quotation is from page 23 of Dr. W. L. Mendenhall's book "Tobacco" published by the Harvard University Press.

"If a man or a woman uses tobacco in moderation, he or she may live as long, be as happy and free from disease as a neighbor who does not indulge. If a man or a woman uses tobacco in excess, he or she may suffer disorders or die sooner than a neighbor who does not indulge. The joker in the above statement is the word moderation. What is a moderate amount? I cannot tell you exactly unless it is that amount which can be taken indefinitely without producing harm. How much that may be I do not know, for in no other indulgence is the old saying more true, 'One man's meat is another man's poison.' Are you capable of judging what is moderate for you?"

On page 128 in "Tobacco and Mental Efficiency" (1925 edition), Professor M. V. O'Shea accredits the statement to the *Literary Digest* of August 8, 1914, "that in fifty years at Harvard University not one tobacco user has stood at the head of his class, though five out of six Harvard students use tobacco." And on page 133 of the same book, "It is a significant fact that . . . smokers are shown to be inferior to non-smokers in the work of school and college. Whether their inferiority is due to the direct effect of tobacco as a drug, or to other factors, or to all factors operating together, remains to be determined; but so far as these investigations reveal the facts regarding the rôle of tobacco in school and college, it is always associated with poor scholarship."

Unlike tobacco which is a native of America and was restricted in its use to the American Indians before the time of Columbus, the use of alcohol as a beverage dates back to ancient times among all peoples who raised crops or herded animals except among the North American Indians. For an interesting review of this subject the reader is referred to *Science News Letter* for September 9, 1933, page 166.

What are the facts about alcohol? Disregarding the enormous capital invested in wineries, breweries, and distilleries; disregarding the employment which the manufacture, transportation and sale of alcoholic beverages furnish; disregarding the increase in accidents due to drunken driving; and disregarding the promised lowering of city, county, state and federal taxes, what are the facts about alcohol when used as a beverage? There is perhaps no better summary of our present knowledge of the effects of alcohol than that which is found in the Preface to the book "Alcohol—Its Effects on Man" written by Dr. Haven Emerson and published in 1934 by D. Appleton-Century Company. The publishers have very kindly granted permission to reprint here the following paragraphs.

"In the press, among politicians, in social converse, among economists, the clergy, and men of business, contradictions of fact and irreconcilable opinions appear to be the rule.

"It is therefore with relief and added courage that we find a remarkable unanimity of opinion expressed impersonally on the subject of alcohol by physiologists, immunologists, clinicians, psychologists, psychiatrists, and medical statisticians.

"There is agreement among students and teachers of the medical and associated sciences on the following points:

1. Alcohol is a narcotic which, by depressing the higher centers, removes inhibitions.
2. Outside of the nervous system and the digestive tract, alcohol used as a beverage has little demonstrable effect.
3. It is improbable that the quality of human stock has been injured or adversely modified by the long use of alcohol, although the effects on the individual are often devastating.
4. It is a food utilizable as a source of energy and a sparer of protein, but it is such only to a very limited extent.
5. The therapeutic usefulness and value of alcohol are slight.

6. It may be a comfort and a psychological aid to the aged.
7. It does not increase, and it sometimes decreases, the body's resistance to infection.
8. By releasing inhibitions, it makes for social ease and pleasure, and herein lies one of its great dangers.
9. Its effects are best studied by changes of conduct.
10. It impairs reason, will, self-control, judgment, physical skill, and endurance.
11. It may produce situations from which crime and social lapses result.
12. It is a frequent destroyer of health, happiness, and mental stability.
13. Its use commonly lowers longevity and increases mortality.
14. It is used primarily for its psychological effect as a means of escape from unpleasant reality.
15. It constitutes an important community health problem."

Since authorities do agree that tobacco and alcohol are injurious to the human body, and do not disagree as those who use or profit by the use of these narcotics would like to have us believe, what then can we do? What and how should we attempt to teach our younger boys and girls and our adolescents regarding the use of these two protoplasmic poisons?

It is not possible at the present time to give a final answer to these questions because we are just beginning to understand some of the reasons for our failures in the past, and also because the problems presented by the narcotic trades are changing problems. The manufacturers of cigarettes and alcoholic beverages now enter the sanctity of our homes via the radio under the guise of patrons of wholesome plays and sponsors of beautiful music.

Within the past two or three years several courses of study for the purpose of teaching the effects of tobacco, alcohol and other narcotics have been formulated by church organizations and by public school officials. Lack of space permits mentioning no more than two of these pamphlets. The first is "Alcohol" by Bertha R. Palmer and published by the Signal Press, Evanston, Illinois, and the second is "Alcohol, Tobacco, and Other Narcotics" which is a course of study for the use of teachers in the Elementary Schools and published by the Los Angeles (California) City School District. Both of these publications have,

whether intentionally or not, presented the subject from the point of view expressed by psychologists in general that:

1. Knowledge itself does not necessarily influence conduct.
2. Knowledge must serve some drive before it functions in conduct.
3. Knowledge to be functional must be within a child's comprehension.
4. Negative instruction seems to be most immediately effective, but positive instruction is most educative and liberalizing.
5. Emotion in and of itself is not effective as a control of conduct.

6. Information is effective in forming public opinion. The above statements are discussed in some detail by Dr. Percival Symonds in "Principles and Practices in Health Education," Sixth Health Education Conference, June 1930. American Child Health Association (1931), pages 274-285, and from which the following is quoted. "If the public were really convinced that alcohol is dangerous to health, there is reason to believe that people would be interested in its control to the same extent they are interested in the control of other drugs and narcotics."

In the presence of commercial propaganda and the example set by their elders it is little wonder that many of our youth believe it either unnecessary, or find it very difficult to refrain from the use of tobacco and alcohol. There appears to be no reason why they should. They lack a motive. Yet, good health is essential to complete living and tobacco and alcohol do affect health. True, some individuals can stand more of these narcotics than others. Health, however, is but one reason for refraining from the use of tobacco and alcohol. This matter is discussed in the Report of the Joint Committee of the *National Education Association*, Second Edition, page 143, where we find the following statement, "Motivation may be given through the appeal to desire for fitness, for sports, efficiency in play and work, vigorous health, safety, service of others, character qualities such as self-control, kindness, sportsmanship, self-reliance, duty, reliability, truth, good workmanship, cooperation, loyalty."

Our hope seems to lie in the direction of the dispersal of knowledge based on scientific facts and an appeal to the individual to develop his personality for the good of himself and of others.

Is the Church Losing Her “Love for Souls”?

BY LYNN TOWNSEND WHITE*

IT IS reported that John Bright once said to Queen Victoria, “Your Majesty, children are such charming things. Then where do all the peevish old men and the crotchety old women come from?” Our Lord once put some such question to Himself and for answer told the parable of the Seeds and the Soils. He gave no intimation that any of the seeds were bad. They represent the divine potentialities which God has embedded in every human life. The crop failure in the three cases out of four is ascribed by our Lord to the soil or the human environment. If all of the seed had fallen into hospitable soil the harvest would have been thirty, sixty or a hundred fold of the total sowing. Every intelligent farmer knows that it is not enough to sow good seed; necessary as that is, the soil must be good also and must be constantly enriched by every means known to science. A successful orchardist is not content with selecting good trees and then pruning them properly. On frosty nights he controls the very climate of his orchard with smudge pots. He does more than that. One of the most successful orchardists of the Santa Clara Valley in California once told me that he not only sprayed his own orchard periodically but also the orchards of his immediate neighbors on every side, and that, too, at his own expense. A fundamental maxim of his horticultural ethics is: Thou shalt spray thy neighbor as thyself! If that man, who is a devoted Presbyterian, has ever heard his pastor say in the pulpit, “The Church is concerned only with the individual. Save him and the environment will take care of itself,” he probably said to himself, “God doesn’t work that way in my orchard. My trees, which are the best that can be had, would not produce a crop worth picking, if I could not and did not control their environment.”

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Neither can the fruit of the Spirit be produced "abundantly" in a pest-infested atmosphere. Here and there a hardy tree may bear scrawny fruit, but that spells ultimate failure for the enterprise.

The Presbyterian Church, from its inception, has declared its belief that social environment plays a powerful part in shaping human nature. Since the day that we became a Church, we have taught parents that they should dedicate their infant children to God and take upon themselves solemn vows to create and maintain in their homes a Christian atmosphere—a Christian climate—in which the noblest potentialities of their children may "naturally" come to full fruition. We go even farther than this and encourage our young people to select their mates within the Christian fellowship, preferably the Protestant fellowship. In doing so, we attempt to determine as far as we can, the nature and quality of the potentialities of their children who will constitute the Church of Tomorrow. In other words, we subscribe to the creed of Christian eugenics when we encourage matchmaking within our own Church fellowship and we endorse the doctrine of Christian euthenics every time we baptize a baby.

Will our Church be inveigled by impatient men into neglect of these divinely approved means of propagating the Christian stock? On the contrary, should they not be widely extended? Can the Church be content with employing them in the family alone? If we ask a pledge of parents that their homes shall be gardens of intellectual, moral and spiritual culture, why should we not ask a similar pledge of teachers concerning their schools, and of employers concerning their farms, their factories, their stores and their banks? Has the Presbyterian Church an accepted responsibility for the ethical and spiritual atmosphere which a Presbyterian father creates in his home, but none for the ethical and spiritual climate which he creates in his bank, his factory or his store? Is the redemption of the parent-child relationship the sole and whole purpose of the Church's enormous effort? Even if that were thinkable, can the Church hold its gains in that realm if wider relationships are left unredeemed by the power of Christ?

I can see no warrant for the fear which is expressed by some that the Church is likely to forget that the redemption of the in-

dividual is her supreme business. In fact, the development of the social sciences is strengthening her conviction that this is her task while putting at her disposal invaluable knowledge about why her task is so delicate and difficult. "Christ enters society through the individual," for life is primarily, though not solely, individual. This is why the commission of John the Baptist will always be the commission of the Church: To prepare the way of the Lord—to the individual; to make His paths straight—to the individual. Every forbidding valley of low standards that lies between Christ and the individual must be filled and every mountain and hill of man-made barriers that intervene between Christ and the individual must be brought low; the crooked ways over which He cannot find His way to the individual must be made straight and the rough ways which block His access to the individual must be made smooth, if "all flesh," and not merely a fortunate few, are ever going to see the salvation of God.

This work is the business of the Church. After reading Lauren Gilfillan's *I Went to Pit College*, I laid down the book with these questions pressing for an answer: What chance has Christ to get into the lives of those Pennsylvania coal miners and their families? How effectual would be the baptism of a child living in one of those homes? What would Holy Communion do for one living in that unholy community? A generation ago, Lyman Abbott reminded the Church that "palm trees do not grow in Labrador." Two thousand years ago, a greater than Lyman Abbott told the Church that even good seed would not produce a harvest in inhospitable soil.

I refuse to sit in the seat of the scornful who say that the Church is letting her "love for souls" grow cold, because she is enamored of the "social group." What are "souls"? They are men and women and boys and girls and babes in their mothers' arms—individuals, all of them. I maintain that the Church's "love for souls" is becoming less blind, more open-eyed. She is asking a selfish world what it is doing to the "souls" she loves. She is putting to that world some very searching questions and, unless I miss my guess, she is not going to be put off with truculent or evasive answers. She wants to know how the millions who are permanently condemned to toil mechanically at the machine can escape the blighting penalty of the mental, moral and spiritual

excommunication in which their jobs involve them. How can millions of our fellow Americans share freely a life enriched by love, joy, peace, patience, gentleness, goodness, faith, meekness and self-control?

Human beings are the highest things in the world, and the purpose of the life of every one of them is the growing opportunity to live at his highest. Institutions, organizations and political systems are but means to the end of enriching human life. Only so far as they furnish a favorable background for producing good men—good “souls”—is the Church interested in or concerned with their permanence. A good man, trying to live a good life, needs a good world to live it in. The Good Shepherd leadeth his sheep *out* and he has some very clear ideas about what should be done with straying sheep *and* wolves. Our Church has never built monasteries, much less hermitages. She encourages man's age-long quest for a complete life in a congenial world. She believes that society is essential to man and that it is healthy only in so far as it ministers to his basic needs and develops his divine potentialities as normally as sun and rain and good soil develop buds into blossoms. She sees “souls” brutalized, not spiritualized by the present struggle for a million, by some, and for a meal, by others. (She has learned that *laissez-faire*, in practice, denies the presence of God on earth as really as materialistic Communism denies His existence in heaven.) She once administered the rite of Christian baptism to the former, but to-day there are encouraging signs of a deep penitence for her unwitting blunder. Communism is not even a candidate for her christening, which is in keeping with the eternal fitness of things.

For with her deepening and broadening wisdom the Church will increasingly ask of every social system and institution what she has always asked of the family: that it shall continue only so long as it serves as an instrument of a redeemed and developing personality.

Abraham Lincoln said: “Without public sentiment no cause can win; with public sentiment no cause can fail. The man who creates public opinion is greater than the legislator who formulates law, as public opinion makes the enforcement of law a possibility.”—*Presbyterian Tribune*.

How Did American Prohibition Affect Other Countries?

BY DR. R. HERCOD*

NOTHING proves better the strength of the bonds of solidarity which unite the different nations than the repercussion produced, first by the introduction of prohibition and then by its abrogation, on the temperance movement in other countries all over the world. The story is so instructive, we can draw from it such useful lessons for the future, that I should like to relate it in so far as the continent of Europe, which I have been able to observe most closely, is concerned.

Before the introduction of national prohibition by the United States Congress and its ratification by the different States there was, the Northern countries partially excepted, practically no prohibition movement in Europe. Most of the temperance societies were either indifferent or openly hostile to such a measure although the Good Templars Order had prohibition on its platform. The great religious societies quite especially, Protestant as well as Roman Catholic, believed that prohibition was anti-scriptural, indeed a kind of heresy.

The tide began to turn when the United States adopted prohibition. The fact that a great and wealthy nation of 120 million inhabitants had banned alcoholic beverages was taken as a sign that a universal movement had set in which would in a short time over-spread the whole world. Many temperance societies began to adopt prohibition as their final goal all milder measures being regarded as only a means of bringing nearer the end reform. This opinion was held not only by temperance workers but by leaders of public opinion, by prominent statesmen among others. I would recall the speech delivered at the opening meeting of the International Congress against alcoholism at Washington in 1920 by the Ambassador of Great Britain, in which he stated that if prohibition proved to be a success in America his own country

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would be obliged to follow. I myself, in the early days of the American experiment, had a conversation with one of the most eminent ministers of foreign affairs in Europe who told me that in his opinion world prohibition was only a matter of time.

And all over our continent the idea seemed to be gaining ground. Norway, who had introduced prohibition of spirits as a war measure, decided, after a popular vote on the subject, to adopt it permanently. In Sweden prohibition was given the foremost place on the program of the temperance organizations. In Estonia the question of its introduction was seriously discussed. Poland adopted a liquor law giving the communes the right to prohibit alcoholic beverages. In Belgium the sale of spirits for consumption on the premises was prohibited. In Switzerland a popular initiative was launched asking for local prohibition of spirits. In Yugoslavia one of the articles of the new constitution made it incumbent on the State to fight against alcoholism. It was confidently expected by many that Germany would become dry and straw votes held in many localities seemed to justify the hopes of the optimists. In Bulgaria the anniversary of the day when prohibition came into force in America was celebrated as a kind of national festival with the approval of the authorities.

But the liquor trade also was afraid that American prohibition meant for it the beginning of the end. Accordingly they determined to undertake a strenuous campaign in order on the one hand to weaken the enforcement of prohibition wherever it had been introduced or partially introduced, and on the other hand to prevent the example being followed elsewhere. They organized on national and international lines. In every country societies were founded under high sounding names: "temperance without constraint," "temperate and free," etc., in opposition to the national temperance and total abstinence societies. The International Committee for the export of spirits worked in one year simultaneously in the United States, Canada, Sweden. It was followed by the International League against prohibitions which from the outset enlisted the support of some governments, France in particular. This organization was succeeded by the official International Wine Office whose object was to push the consumption of wine throughout the world and of course to oppose prohibition in every possible way.

One of the principal weapons employed by these liquor organizations was the press, and European papers were flooded with communications intended to discredit American prohibition and show that it was a monstrous failure which wise governments would do well to avoid. This warning applied not only to national prohibition but to any measure which might be considered as a step towards it. So sensitive were they in this respect that even a law in force in some Swiss cantons prohibiting the sale of spirits before 8 o'clock in the morning was regarded with suspicion as tending in this direction.

The effects of this unscrupulous and persistent propaganda campaign soon made themselves felt. In Finland the opposition to prohibition became stronger every year until it was finally repealed after a popular vote in 1931. In Norway the abolition of prohibition of spirits was decided in the same way in 1926. In Denmark prohibition practically disappeared from the platform of temperance reformers. In Sweden in 1922 the people had voted against prohibition by only a slight majority: 30,000 votes out of a total of 2 million, but now prohibition as a practical measure is not considered even by temperance workers. In Germany all talk of prohibition of spirits or of local veto has ceased. In Switzerland the initiative for local option for spirits was rejected by a majority of two to one. In Poland the local option law was practically abrogated.

This succession of defeats deeply affected the morale of the temperance societies in Europe. Those among them who had previously followed the current in favor of prohibition with some reluctance now began to point out that they had been in the right all along. This feeling was of course greatly strengthened when the crowning defeat of prohibition took place in America. The rank and file of temperance workers were deeply discouraged and the economic depression which had set in did not tend to produce an optimistic outlook. Many were inclined to think that not only prohibition but any legislative measures against alcoholism would be of no avail and that it was better to cease all efforts in that direction and limit temperance work to education.

Happily this pessimistic mood did not last long and it is again being recognized in temperance circles that legislation has an important part to play provided it has been seriously prepared

beforehand by the education of public opinion. Those who are of this opinion endeavour to draw useful lessons from the defeat of prohibition in Finland and the United States. They believe that the defeat in these countries has been mainly due to the fact that our educative work of which we were so proud has been of too superficial a character. Otherwise it would not have been possible for the supporters of prohibition who, at the time of its introduction in these two countries were certainly in the majority, to have been converted so completely to a different opinion by a minority however noisily it proclaimed its ideas.

It is not sufficient merely to talk of temperance education in a general sense; the means by which such education is to be carried out must be clearly indicated. The most important task of the hour is the organization of a good educational campaign. And here it seems to us that our predecessors and we ourselves often worked on mistaken lines. We were too much inclined to neglect the education of the young generation, in the schools and outside the schools. There existed of course many juvenile temperance societies but how are we to explain that so many of these young allies became lost to us when they grew up? Was it not because we failed to use arguments that would leave a permanent impression on their minds? To associate with the temperance idea the subjects that interested them most, their love of sport, their need of physical activity? In some countries of Europe temperance workers have already ceased to theorize and have begun to work on practical lines. In Sweden for instance, there is a revival of temperance agitation and a notable increase in the effectiveness of our societies, quite especially as regards younger members.

We have also to consider how best to win over the population at large. Some people believe that the idea of total abstinence is obsolete and we must be content with preaching moderation. Happily this view has not gained much ground. Propaganda for total abstinence still remains and must continue to be the basis of all our activity. We are not prepared to abandon this fundamental principle of our fathers, but total abstinence societies must not be like the chapels of a narrow sect; they must become the nucleus from which the idea of total abstinence will spread to all classes of the population.

Efforts are now being made in most European countries systematically to organize our propaganda and to gain over the elements which form public opinion. We have learned from the United States to appreciate the value of the support of the Churches and our Churches on the Continent of Europe are beginning better to realize their social duty in the fight against alcoholism. We wish, however, to have on our side other circles which the Churches do not reach or reach only partially: we want the support of teachers, physicians, labor leaders. In order to give our efforts more weight we are endeavoring to strengthen the organization of the temperance forces in all countries. While preserving all their independence they must try to unite for common action. It is time that futile considerations of *amour propre* should give way to those of solidarity among our workers.

Internationally also our movement requires to be better organized. Coordination is necessary in the international field as well as within the borders of each country. We must endeavor to win the sympathy of those international bodies which encounter the alcohol problem in their own work: the International League of Red Cross Societies, the International League against tuberculosis, international labor organizations and of course international organizations of the Churches. We must also try to interest the great official institutions, such as the International Labour Office at Geneva. It is all very well to agitate for the reduction of working hours, but the workingman must be induced to use his increased leisure in a rational manner and here an energetic campaign against drinking habits is clearly indicated.

It is our duty further to approach the League of Nations itself. It is not logical that this institution which does so much to help the fight against international diseases such as tuberculosis, malaria, venereal diseases, should ignore the question of alcoholism which so often serves to foster them.

With a view to strengthening international coordination, the International Congress Against Alcoholism in London this summer discussed the reorganization of the international movement and directly recommended the amalgamation of the World League Against Alcoholism with the International Temperance Council, under the title of the International Temperance Union.

Such a program of educative work cannot be carried out in a year but requires much time. We are convinced, however, that it will finally be successful if we or our successors do not lose faith and courage. And surely this will not be the case, for if we have been able to overcome the difficulties of war time and the depression which followed it, the defeat sustained by our cause as a whole by the repeal of prohibition in the United States will not be irreparable. It will indeed have done us service if it induces us better to educate the new generation for temperance ideas. And when this general educative movement has brought about such a change in public opinion that we feel we have behind us the great majority of the population of all nations, the time will have come to reap the reward of our efforts and we shall see general prohibition of alcoholic beverages adopted by the free will of the great masses, and the world will be freed for all ages from the curse of strong drink.

Traffic Toll

"In Nassau County, N. Y., official figures show an increase of nearly 300 per cent in accidents attributable to intoxication. Official figures from other cities show the following respective increases in drunken driver arrests since repeal:

New York	25%	New Jersey	37%
Massachusetts	37%	Cincinnati	380%
Connecticut	1.5%	Oregon	36%
Philadelphia	300%	N. Carolina	26%
Trenton (N. J.)	27.5%	N. Hampshire	43%
Dist. of Columbia	42%	New Orleans	122%
Rhode Island	100%	Los Angeles	479%
Pennsylvania	77%		

"There is also a great increase in the automobile accidents to drunken pedestrians. This increase ranges from 30 per cent to 103 per cent. A drunk at the wheel and a drunk on the highway usually results in a 'surefire' accident. . . . The above figures all are procured from trustworthy sources."—*Fred D. L. Squires, American Business Men's Research Foundation.*

Women, War, and Peace

(Continued from page 12)

do?" is generally answered in a way that identifies "we" with the national government? And that peoples the world around somehow seem to feel themselves at the mercy of governments over which they have no control? Read Sir Philip Gibbs' "European Journey"! The average American is apt to be impatient with such a psychology of helplessness as seems to have the common people of Europe in its grip—and yet how casual the average American seems to be in his thinking about the dangers that threaten! How can "we" be made to mean "not kings and thrones, but people"?

Is not this the point where peace education comes in—and also where the Church has sometimes failed to come in? It seems reasonably clear that a program of applied Christianity in the area of peace education includes a knowledge of what is going on and an effort to let the government know that we know. To push this matter of applying Christianity in a war-weary world, we must enable teachers and leaders to get the facts, to interpret them, to stimulate church groups to be on the watch and to keep in intelligent and insistent touch with their representatives in the federal government. It was repeatedly emphasized in the conference that the Executive and the Legislative are sensitive to the expressed convictions of the people. Our high-grade representatives (we have quite a few!) make up their minds on the basis of the intelligence and the originality of the communications that come to them. Others are impressed by quantity. When we reinforce quantity by quality, we shall not have such statements as was heard on the floor of the Senate one day during the debate on the World Court resolution: "I am happy to say that 95% of the voters of my state have sent me word that they are with me in opposition to getting mixed up with them furriners. We don't want any international justice. We want good old United States justice." He has it, thanks to the flood of telegrams inspired by the oratory of Father Coughlin, the money of William Randolph Hearst, and the omniscience of Will Rogers.

There is another practical consideration, Mr. Editor, in connection with peace education which impressed me. There was in-

telligence, probably above the average, not only on the platform but on the floor of the conference. Yet, as one moved about observing unofficially, it was a little depressing to notice that sometimes intelligence fails to leap hurdles of prejudice, indifference, intolerance, selfishness, suspicion. There were women who complained audibly and bitterly over the shortage of sandwiches at a buffet "interrogation" luncheon, and snatched them unceremoniously whenever a plateful appeared. There was a woman in the same group, where chairs were at a premium, who used one for her coat and pocketbook, eyed with distrust a delegate who took the next chair, and said to her companion: "You get my sandwiches. I must watch my things. I don't like the looks of that person." There was a speaker whose prejudice against missions colored an otherwise excellent talk. There was a woman who refused to hear anything good about Hitler. There was a woman who whispered incessantly to her neighbor who was trying to take notes. The fact that intelligence finds the hurdle of indifference so difficult may even be one of the causes for the defeat of the World Court resolution. Intelligence has its shortcomings, Mr. Editor, even as it had in Job's day—"Surely ye are the people, and wisdom will die with you."—I am wondering sadly if Huxley included women when he said, "Clever men are as common as blackberries. The rare thing is to find a good one."

Is there some way, as we educate for peace, to indicate that it is collective prejudice, suspicion, indifference, intolerance, selfishness, that breed wars? I submit, Mr. Editor, that while we are educating for group action in the area of world peace, the Church should not neglect its job of producing more and better Christians—and that I need to remember one greater than Job or Huxley who says to me, "Judge not. Cast out first the beam out of thine own eye, then shalt thou see clearly."

Always yours for peace,

February 12.

An Unofficial Observer.

"Enduring social transformation is impossible of realization without changed human hearts. When religious leaders have a fiery, yet clear understanding of this, they will, by working on the human heart, so balance the message of the economist and the scientist that we will yet be saved from ruin."—Secretary HENRY A. WALLACE, *Presbyterian Tribune*.

Current Films

The Estimates of films here reproduced are offered in response to the action of General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education. This selection includes recommended films only and represents approximately one-fourth of those covered by the National Film Estimate Service from which they are obtained. The estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Clive of India (Ronald Colman, Loretta Young) (U.A.) Outstanding historical spectacle, splendidly acted, set, and directed, giving strong, well-rounded, reasonably accurate picture of the famous Englishman, his personality and monumental achievements for his ungrateful country. A masterpiece.

For A: **Excellent**

For Y: **Excellent**

For C: **Very strong**

County Chairman (Will Rogers, Evelyn Venable) (Fox) County politics in Wyoming thirty years ago with typical western background. County chairman's young law-partner runs for office, defeats old-line politician and wins the daughter. Rich, engaging role by Rogers as clever manipulator of whole situation.

For A: **Entertaining**

For Y: **Very good**

For C: **Good**

Devil Dogs of the Air (James Cagney, Pat O'Brien) (Warner) Engrossing film, less fiction than genuine document on training activities at Naval Air base. Impressive, thrilling scenes of air maneuvers in realistic practice battle, from which cocky but chastened hero emerges with flying colors.

For A: **Very good**

For Y: **Mostly good**

For C: **Good but thrilling**

Father Brown, Detective (Walter Connolly, Paul Lukas) (Paramount) Chesterton's priest, translated to screen with sympathy and reality, persuades polished Continental jewel thief to return jewels and accept prison term. The drama would be better and whole play more enjoyable with slightly less of Father Brown.

For A: **Rather good**

For Y: **Very good**

For C: **Probably good**

Good Fairy, The (Margaret Sullivan, Frank Morgan) (Universal) Molnar's whimsical character-comedy finely screened with choice cast and dialog, and comedy that sparkles. Charming heroine unintentionally turns heads of three men and right one finally wins. Thoroughly wholesome amusement on the whole.

For A: **Excellent**

For Y: **Excellent**

For C: **Mature**

Hell in the Heavens (Warner Baxter) (Fox) Vivid picture of tense life of air-fighters in French aviation center during Great War, with grueling fear torturing all alike. Mostly grim, convincing realism, slightly eased by bits of comedy, leaving little glamour about war.

For A: **Good of kind**

For Y: **Good thriller**

For C: **Too strong**

Iron Duke, The (George Arliss) (Gaumont-British) Lavish historical spectacle masterfully played and set. High moments from Congress of Vienna to grave changes after Waterloo. Striking portrayal of Iron Duke by Arliss, rather more duke than iron. Dignified, slow-moving but interesting and impressive.

For A: **Very good**

For Y: **Very good**

For C: **Mature**

Lives of a Bengal Lancer (Gary Cooper, Franchot Tone) (Paramount) Foggy title for gripping story of English soldier life in India's frontier service, durgery and danger, treachery and tortures. Character interest and amusing dialog ease grim, sinister atmosphere. Smashing climax brings death for hero and villain.

For A: **Very good of kind**

For Y: **Thrilling**

For C: **Too strong**

Man of Aran (Native cast) (British production) Another masterpiece by Robert Flaherty, portraying powerfully the ceaseless struggle for life on bleak, rocky Aran Islands. Human document with little dialog, few titles, three characters, no plot, and relentless sea as mighty background for gripping action.

For A: **Notable**

For Y: **Impressive**

For C: **Perhaps**

Secret Bride, The (Barbara Stanwyck, Warren William) (Warner) Above average drama of political intrigue with well-knit situation. District attorney, just married to heroine, must prosecute her father, an honest governor cleverly framed by unsuspected enemies. Suspense strong. Well-acted thriller with stupid title.

For A: **Good of kind**

For Y: **Good thriller**

For C: **Hardly**

Reference Materials

The following list is of necessity brief. The starred materials, however, contain good reference lists.

"*Social Progress*," should be in the hands of all church leaders. The subscription price is 25 cents a year. Subscriptions and requests for information may be sent to the Department of Social Education, Witherspoon Building, Philadelphia. All other materials listed on this page should be ordered through the Presbyterian Sales Agencies except where otherwise indicated.

The Alcohol Problem

A Presbyterian Program of Temperance Education—A guide to pastors and leaders. Free.

*Alcohol and the Liquor Problem—A worship and discussion program. 10 cents. Worship services printed separately, \$1.00 a hundred.

Alcohol, the Individual and Society—A two period study unit. Westminster Departmental Graded Quarterly for young people, October, November, December, 1934. Teacher's and Pupil's edition, 15 cents each.

*The Liquor Problem, Unit E—A study and discussion outline, 15 cents. Tests—to be used with Unit E, 5 cents.

Have This Mind in You—A temperance worship service. 12 or more copies, 1 cent each.

One Year of Repeal—John Haynes Holmes. Reprinted from the Christian Century, 10 cents a copy, \$5.00 a hundred.

My Temperance Declaration—(A card to be signed), 2 cents each, 75 cents a hundred.

Motion Pictures

*How to Select and Judge Motion Pictures—Worth M. Tippy, 25 cents.

*Better Films Councils—Worth M. Tippy. A manual for leaders, 15 cents. Declaration of Purpose (A card to be signed), 30 cents a hundred.

(These three may be ordered from the Federal Council of Churches, 105 East 22d Street, New York City.)

Our Movie Made Children—Henry James Forman. Macmillan, New York, 1933, \$2.50.

Peace

*Beyond War—A worship and study program, 10 cents.

Services of Worship for World Understanding and Peace—15 cents.

*Program Suggestions for World Peace—10 cents.

The Churches and World Peace—Walter W. Van Kirk. Free, supply limited.

*Peace and International Relations—A Bibliography. Free.

My Personal Peace Pact—A declaration of purpose (a card to be signed), 2 cents each, 75 cents a hundred.

Sales Agencies

Philadelphia	Pittsburgh	Chicago	San Francisco
Witherspoon Building	Granite Building	216 S. Wabash Avenue	234 McAllister Street